

ECLOGARIVS,
 OR BRIEFVE SVMMME
 OF THE TRVTH OF THAT
 Title of Supream Governour, given
 to his Maiestie in causes Spirituall,
 and Ecclesiasticall, from the Kings of Israell,
 in the old Testament; the Christian Em-
 perours in the Primitiue Church;
 confirmed by 40. Epistles of Leo
 the Bishop of Rome, vnto
 the Emperours, Theo-
 dosius, Martianus,
 and Leo.

Not published before.

BY

IOHN PANKE.

Gratian decrees, Causa 23. Quæst 5. cap. 20.

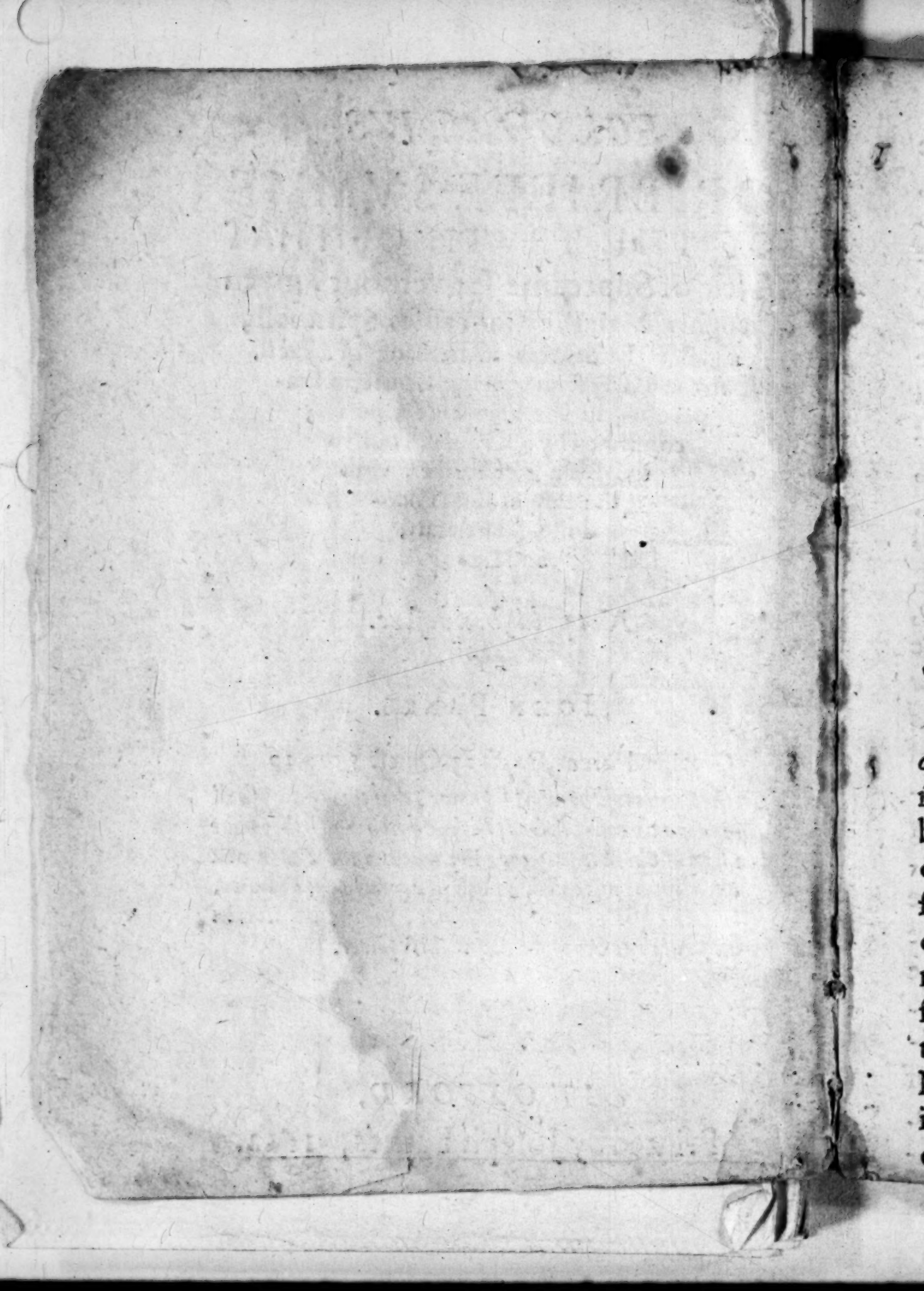
Let the Princes of the world knowe, that they of duty shall
 render an account to God for the Church which they haue
 taken of Christ to preserue. For whether the Peace and
 discipline be increased, by faithfull Princes, or it be loosed,
 he doth exact of them an accompt, who hath delivered
 his Church, to be committed to their power.



AT OXFORD,

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Arch. 48





T O
THE CHRISTIAN REA-
der whether Protestant, or
Romish Catholike.

* * *



THE questions of late risen since his Maiesties raigne, (Christian Reader, whether Protestant or Romish Catholike) are especially now about the *oath of allegiance*, made in Parliament, and commanded by his Maiestie and the state, to be taken by every Subiect for the security of his Highnes person and life, if ought should be intended against him. The exceptions against the said *oath*, are iustly none, but only a commandement there is from the Pope in his Breues, forbidding the Romish Catholike the taking thereof. Now because his Maiestie himselfe, hath in a Princely care of satisfying his subiects of his intent therein, and Priestly iudge-

ment,

*In his Apologie
for the oath of
allegiance.*

*allude to Con-
stantines Com-
munis Episcopus
Euseb de vit.
Const. l. i. c. 37
Pope Panle, 5.*

ment, laid open himselfe & confuted those Breues, needles it is for any man after him, further to write in defence of what he hath iustified. But since the pretence of the Pope in his Breues, and of Bellarmines letter to the Arch-priest Blackwell, was to insinuate that vnder colour of swearing to the oath of allegiance, they should bee forced that tooke it, to sweare something against the Popes supremacie *in spirituall matters*, which being not by that oath intended, his Maiestie hath in an holy and painefull regard, to satisfie those, whom any thing would satisfie, set his pen to paper againe, acknowledging the former worke to bee his owne, and added thereto *a premonition to all Christian Monarches, free Princes and States*, containing most sweet doctrine of his owne faith; besides many plaine evidences, that the Pope is Antichrist; holding the same intent in both; proveth sufficiently in both, that those two oaths haue their contrarie ends, and are nothing like each to other, and that they who take the one, are not therefore charged with the other. The like answer againe receiued Bellarmine from the Archpriest, in defence of his taking the said oath; as also Bellarm. vnder the name of *Tortus* first, and of Bel-

*Mat. Tortus
calling himselfe
Bellar. chaplen
but was Bellar-
mine himselfe.*

lar mine after, from the Reverend Bishop of Ely. Now because in this conflict betweene the Church of Rome and vs, for this later oath of allegiance, that former of *The oath of his Maiesties Supremacie in spirituall matters* should neither lie forgottē, as though it were not, nor be mistaken through ignorance by those who vnderstand it not; I will (because perhaps to me is ministred some speech thereof, which to others is not) shew all men out of the true records of all antiquitie the truth & equity thereof; That as in this last, his Maiestie requireth nothing of the takers thereof, but fassie for him and his (as by an oath of true allegiance) against those that shall seek his life: so in the former, hee intendeth to vsurpe nothing in *spirituall and ecclesiastical matters*, that is, *belonging to the Church*: but to practise that power, which the Godly kinges of Israell in their times about the same matters; and the most Christian and best Emperors of the world ever practised and vsed in all their daies; thereby to exclude all forraine power and iurisdiction, which any Prelate, Prince, or Potentate, shal execute, or promote in his dominions; the fassy of taking both oathes, and the truth of both being both alike. Much la-

I Defence of the
n Apology by B.
I Iuell, part. 6.
c B. Horn against
I Fecknam.
E Bridges a-
 gainst Staplet.
 counter blast.
B. Winchester
 that now is in
 his Dialogues.
D. Rainolds cō-
 ference with
 Hart, part. ult.
Tortura Torti.
 Vincent. Ly-
 rinenſis cont.
 herel. c. 27.
 Eadem quæ
 didicisti, ita
 doce ut cum
 dicas nove, nō
 dicas, nova.

Bellarmin. in the
 the preface to
 the reader, in
 his 1 Tom. and
 1 controu. out
 of Augustine.

bour I confesse hath formerly bin bestow-
 ed, and many treatises written by worthie,
 and reverend men in this famous king-
 dome, touching the explication and expla-
 nation of the said oath, some whereof ha-
 ving long since passed, and others at this
 present published in latine; the former,
 those it concerneth will not now pervaie,
 as breeding forsooth fastidiousnesse; the
 other in latine through their owne disabi-
 litie some of them cannot take any profit
 by; so that I am in good hope onely by a
 few new collections in few sheets of paper
 to win both their attentions, though not
 to a new matter, yet set downe in a newe
 maner. Further I am taught by the wise,
 that in a time of danger to the Church, it
 is not amisse, that many though some of
 them bee but meanelly qualified should
 write, for although they write all of the
 same things, yet may it bee in other forme
 and words; And that it is necessarie, that
 an adversarie should know, that in the cō-
 trary campe there are not one only or two,
 but many that dare incounter with them.
 This commoditie besides commeth of ma-
 ny writing, that quicklier and easier our
 books may come to the hāds of all, though
 not all to every one, yet one or other to al

of Supremacy.

5

and so every man shall bee furnished with
 some thing. And to say the truth, I haue a
 desire to draw on the Papist in this, to an-
 swer beyond his ordinary glosse. For al- *Old Testaments*
 though the history of the olde Testament *warrant.*
 giue absolute and vneuitable grounds for
 warrant of what we seeke; The Ecclesiasti- *Ecclesiasticall*
 cal histories for 600.yeaes & better after *histories.*
 Christ, in the best times of the most Chri-
 stian Emperours giue prooffe of what his
 Maiestie doth: yet am I willing herein to
 presse them with a witnesse without excep- *Leo the great*
 tion, from whom by them, lyeth no appeal, *Pope of Rome*
 and doe adiure them, by the honour they *florished anno*
 would seeme to beare to that sea, whereof *440 In his Epi-*
 he was Bishop, to speake plainely and di- *stles to the Em-*
 rectly to tell me, after they haue confide- *perour, Theodor-*
 red of the true state of the questiō, & some *sus, Martianus,*
 other premises; whether hee in this ioyne *Leo to the Emp-*
 not with vs, & giue to the Emperors in his *resses Pulcheria*
 time by his letters as much, as we striue for *Eudocia. Eudo-*
 or his Maiestie taketh to himselfe in this *xia, in folio, an.*
 businesse, whereof we entreat. If he doe I
 craue but their assent to that oath; if he do
 not, their iust exceptions against the evi-
 dence which is drawne from him. A shew
 of an answere to the most pressing argu-
 ments brought by vs, I knowe hath beene
 ever ready from them; but such that com-
 ming

Parker, J.

Read D. Mort.
1. & 2. part of
his Apologie, &
his Catholick ap-
peal for the Pro-
testants, and M.
White of the
way of the true
Church.

ming from none of them; an other hath e-
vermore bin readie to oppugne it, a mani-
fest evidence of a false ground. Those eva-
sions and trickes on their parts, I wish in
this excellent temper of the world, & light
of knowledge in the guides of this Church,
whose eies they cannot blinde with any
craft, were wholly laid aside; and that the
direct voice of Scripture first; ancient Ec-
clesiasticall histories, for the practise of the
christian Emperors, and testimonies of fa-
thers confirming their practise, might bee
called in. For in these cases to answer of
our selues is to answer nothing; not to an-
swer to the allegation, is silently to graunt
our aduersarie what he would. To bee so
conceited to our cause, that whatsoever is
tendered, not to see it, is willingly to cast
our selues headlong into the gulfe of end-
lesse woe and miserie. To come therefore
to the first thing required, which is the
oath it selfe, that al men may see what they
swear vnto, that swear vnto it. The te-
nor whereof is this. *I. A. B. doe vtterly testi-
fie and declare in my conscience, that the
kings highnesse is the only supream gover-
nour of this Realme, & all other his Highnes
dominions and countries, aswell in spirituall
or Ecclesiasticall things or causes, as tempo-*

The oath of Su-
premacie, in his
Majesties Apol.
pag 48.

rall. And that no forraine Prince, person, Prelate, State, or Potentate, hath or ought to haue any iurisdiction, power, superioritie, preheminance, or authoritie Ecclesiasticall, or spirituall within this Realme. And therefore I doe vtterly renounce, & forsake all forrain iurisdctions, powers, superiorities, and authorities, and doe promise that from henceforth, I will beare faith and true allegiance to the Kings highnes, his heires, and lawful successors, and to my power shall defend all iurisdctions, priuiledges, preheminences, and authorities granted, or belonging to the Kings highnesse, his heres and successors, or vnitied, or annexed to the imperiall crowne of this Realme. So God me helpe, and by the contents of this booke.

Besides the setting downe of this oath, thus in these tearmes, of which the Papists are afraid, as of some monster, I must expresse the meaning and intendment thereof; what is challenged thereby, and what is vnought for by his Maiestie, and from whom more sooner, and trulier may wee learne the scope and drift thereof, the from him to whom we owe it, and to whome of right it belongeth to be sworne. His Maiestie therefore having proved, from many and sundry sentences, titles, and prerogatives

What the king
doth either take
or refuse by the
oath of supre-
macy.

His Maiesties
Apol. pag. 108.

tiues both in the old Testament, and in the new, that Christian Princes within their dominions, haue warrant to governe the Church, as well as the rest of their people in being *Custodes utriusq; tabulae*, persons to whom God hath commended and commaunded the keeping of both tables, doth there disclaime and denie *that hee hath any power to make new articles of faith, (that office he leaveth to the Pope) or to set up anie points of religion not warranted by the word of God: but by commanding obedience to bee given to the word of God, by reforming the religion according to his prescribed will, by assisting the spirituall power with the temporall sword, by reforming of corruptions, by procuring due obedience to the Church; by iudging and cutting of all frivolous questions and schismes, as Constantine did. And finally by making decorum to bee observed in every thing, and establisshing orders to bee observed in all indifferent things for that purpose. And this is the only intent of this oath of Supremacy.*

Rain. Conf. with
Hart. c. 10. div.
1.

This is enlarged with more words, but to the same effect, by D. Rainolds in his conference with M. Hart. For the king (saith he) to be supreame governour of all his dominions in things spirituall and temporall,

is to haue the preheminance over all rulers in government of matters touching God and man within his dominions, and this by the Scripture is Cefars right. 1. *Pet.* 2. 13. The high Priest is ordained for mē in those things that appertaine to God to do them, *The Priest duty* Heb 5. 1. that is, to offer gifts and sacrifices for sin; this is the peculiar duty of the priest, which if the Prince meddle with as *Ozias* did, 2. *Chro.* 26. v. who would haue burnt incense vpon the 16. 18. 19. Altar of incense, a thing inioined to Priests only, then hee transgresseth the bounds of his office, and provoketh vengeance of the Lord vpon him. But to provide by Civill *The Princes du* punishments, and orders, that Priests doe *tie.* their dutie in things concerning God; not only Priests, but people too, it is the Princes charge, and so hee is ordained to deale in things of God. For when Michah had *Iudges, 17 5. 6* an Idols chappell in his house, with a vestment and Images, in those daies (saith the text) there was no king in Israell, but every man did that which was good in his own eies. And againe there was no king in Isra- *Iudges, 18. 1. 2* ell when the men of *Dan* got that Idolatrous stuffe with an Idololatrous Priest, & 17. went a whoring after it, which being said in like sort, when adultery was committed, 19. and with adultery murder, doth shew, that

as

Iudg. 19. 1. 2.
25. 26.

Iud. 20. 28.
Deut. 17. 19.

2. Chr. 29. 7. 5.
21. 27. 30.
2. Chr. 30. 1. 6.
12.

as the subiect should haue beene restrained from murther and adulterie, so from Idolatry too, by the Princes sword, sith all these sinnes raigned, not for want of a Priest, but of a king in Israell. And where the king is willed by Moses, to keepe all the words of the law to doe them, the Lord meant thereby, that he ought to keepe them, not only as a private man, but as a king, by seeking and providing that all his subiects did their duties both to God and man. Wherefore since the supremacie we giue to our Prince in things Ecclesiasticall, is to deale therein as *Ezechias* did, first to command that the Priests and Levites doe their duties, & afterward the people to come and serue the Lord, and finally both Priest and people to reforme themselves for maintenance of religion; not as *Ozias* who (as is said before) would burne incense: nor ours to preach the word, minister the sacraments, celebrate the prayers, or practise discipline of the Church, but to provide, that those things bee done as they ought, by them whom God hath called therevnto. And this is to Giue Cæsar, no more then is Cæsars; for every lawful Prince is the supream governour of his owne subiects in things spirituall and temporall. And the Parlamēt

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may take an oath of English men for *James* A president for
our King, against the Pope, vsurping part the lawfulnessse
of his right, as well as *Iehoida* of the men of of the oath of su
Iuda for *Ioas* their king, against *Athalia* premacie.
that vsurped his state. 2 Kings. 11. 4.
17.

Now in this maner, as hath been expref-
fed, and no otherwise, doth his Maieftie
take, or we giue him the title of *Supream*
governour in matters spirituall and Ecclesi-
asticall, which so vnderftood would cut of
a great number of addle & idle talk which
at this day paffeth amongst them touching
it, who know not what they fay. For to di- To governe and
ftinguish the offices which are by God at rule the Church
this day fet to rule and govern his Church, of God is of two
must we not needs fay they are of 2 kindes forts.
and forts? The one being by the *supream* The kings duty
authority, and power of the fword, to guid *confisteth in this*
care for, provide, direct, and aide Gods
Church, to further, maintaine, and fet forth
the true religion, vnitie, and quietnesse of
Gods Church, and to oversee, vifit, reform,
reftaine, amend, and correct all manner of
persons, with al maner errors, superstitions
heresies, schismes, abuses, offences, con-
tempt, and enormities, in or about Gods
Church, which government, and rule, be-
longeth to kings, queenes, and princes, and
not to Apostles, Bishops, and Priests. The
other

The Priests duty consisteth in this.

other is to governe & rule by feeding the flocke of Christ with the spirituall food of Gods word, preaching it in season, and out of season, administration of the sacraments and power of the keyes, which is the onely rule and government belonging to the Apostles, Bishops, and Ministers of Christs Church.

Examples of the godly kings of Israell, & their practise.

Tortura Torti, pag. 363.

Ecclesia est in republica, sed reipublica non est in Ecclesia.

Shall we see then by the practise of the Godly kings in the time of the old Testament, *this supream government*, I meane in spirituall and Ecclesiasticall matters, and over the persons exercising the same, confirmed? From thence we must begin, from the common wealth of *Israell*, all this question hath its strength and force. For, in *Israell* the people of God, did God ordaine the kingdome, and the Church in the kingdome according to his owne mind, & since we haue no example in the new Testament, we must take it from the old. The Empire and the Church in that time were never united in one; the Empire was then enimie to the Church; therefore what charge the kings had of religion must be fetched from thence; where the civill policie, and the Church are as it were twins, and friendly imbrace together, not where they are separated; From that fountaine therefore of

Israell, doe we deriue our cause, and from that example (where both are together, where the Church is in the kingdome) doe we informe our selues of the Government, both of our Church and Kingdome. Touching their practise therefore, I doubt not, but to make our question cleere, inso much that I hope I shall finde none so shamelesse as to deny *the principall care in the matter of religion belonged to the king*, which is seene by this one argument drawne from the whole course of the holy historie. That *looke how the king was changed, so was the forme of religion: and that change was alwaies ascribed to the king as his deed: neither could the Priests at any time so order the matter that any change was made, from the worse to the better; or from the better to the worse. But if the chieftie had beene theirs, some one Priest or other, would haue beene found at one time or other, or at the least some part of the people, though the king had beene otherwise affected, that would haue kept the worship of God sound.*

Note this especially.

I will now beginne with the example of *Tortura Torti*, Iehoshaphat mentioned in the text of the *pag 364.* Apology, whose doings in the matter of religion is notably set downe in the chapter *Iehoshaphat the king.* 2, Chron. c. 19 quoted. *The king went through the people v. 4. from*

- from Bersheba to mount Ephraim, & brought them againe unto the Lord God of their fathers. He brought them again to the Lord, that is, he cauled that they were a Church, and hee did it by his kingly authoritie, whereby also afterward in the 8. verse, hee appointed Iudges in Israell, of the Levites, Priests, and chiefe of the families of Israel, to iudge the cause of the Lord which is said in the 10. v. to be of the law, and of ceremonies; And what greater supremacie can there be, then of setting and appointing Iudges in matters of religion? And where the text saith, *Amariah the Priest shall be the chiefe over you, in all matters of the Lord; and Zebadiah the son of Ishmaell, a ruler of the house of Iuda, shall be for all the kings affaires, and the Levites shall be officers before you;* it appeareth plainly that the king Iehoshaphat commandeth the Priest to be chiefe in those things which belongeth to the Lord; and gaue the captaine, or Lieutenāt charge of those things which appertaineth to the Common weale: By which deed of his he teacheth vs, that no lesse the one, then the other, doth principally belong vnto the kings charge, since first he could reduce the people to the worship of God, and when they were reduced,
- V. 8.
- V. 11.

Iehoshaphat appointed both.

The ground of the high commission in England taken from Ezra, cap. 7. v.

25 26. & c. 10.

to appoint Iudges, and by his kingly power to divide the causes amongst the Iudges, & who should be chiefe, & in what things. Thus hath the civill policie and the church distinct causes, and distinct courts; but vnder the king, no lesse the church then the common wealth hath them, by whose authority, and command Iudges do sit, & *Amariah* over the one and *Zabadias* over the other. Both of them handle matters, belonging to their courts, but both of them vnder the king.

What *Iofias* did in the affaires of religiō appeareth by that which is written of him. *He made the booke of the law, which was newe he found to be read vnto the people.* The text saith further, the king called the assembly together, commanded the book to be read vnto them, being read entered into a newe covenant with the Lord, & tooke an oath of the people for the performance thereof. There the king commanded the high priest himselfe, & the rest of the priests of the second order, that they should cast out of the temple of the Lord, & burne all the vessels that belonged to *Baall*, and throw downe their high places. He also gaue cōmaundement for the keeping of the *Passeouer* a newe, and at a word, for the whole reformation

Tortura torti,
pag. 367.

Iofias.

2. Chron 22.

An oath taken
of the people.

of religion. Here is as much for the *Kings Supremacie*, as either we giue, or his Maie-
stie requireth.

Iosua.

Read the whole
story in the book
of Iosua.

The historie of *Iosua* before these, is
plaine enough for this, who although hee
were none other but a *Civill Magistrate*,
yet as soone as he was chosen of God, & set
as a ruler over the people, he received com-
mandements aspecially touching *Religion*,
and the service of God. He caused the peo-
ple to be circumcised. He caused Altars for
their bloody sacrifices to be erected. Hee
caused the people to make their sacrifices.
He commanded the Priests to take vp the
Arke. Hee caused the *Deuteronomie* to bee
written in stones. He caused both the bles-
sings and the cursings of the Lord to bee
pronounced. He spake openly to the peo-
ple, and fraid them from Idolatry. All these
were cases of *Religion*, and not of *Civill po-
licie*.

Ezechias.

Asa.

2. Chron. 29.
& 15.

1. King. 15. 8.

1. King. 2. 27.

Tortura Torti.

371.

The doings of *Ezechias* & *Asa*, in pur-
ging the temple when it was defiled; King
Salomons deposing of the high Priest *Abi-
athar*, and placing *Zadoc* in his roome, are
frequently knowne. I need not much stand
on them. Wherefore did *Salomon* thrust
out *Abiathar*, but because he was guilty of
treason against the king? Marke the words

Go to Anathoth unto thine owne fields, keepe thy selfe there, thou art a man of death, or art worthy of death, but I will not this day kill thee. These are the words of a king in his supream government, over an high priest. To confine men within a circuit; where they are worthy of death to giue them life, to change a capitall penaltie into an easier of deposing, is the authority also of a king. Moreover, by the same authority, that hee placed *Banaiah* in *Ioabs* stead over his army, (which no mā I thinke wil denie to be done by his kingly supremacie) by the same, and none other did he place *Sadoc* in stead of *Abiathar* over the priesthood; so it is in the 35. verse. *And the king put Benaiah the sonne of Iehoida in Ioabs roome over the host: and the king set Sadoc the Priest in the roome of Abiathar.* Done by the kings authority both, both in one & the same verse.

But that I may at once dispatch out of the old testament, this whole question of the kings supremacie, and that the right of it, may be more fully seene (although enough is said before) & what is vnderstood thereby, so to stop if it be possible their after flanders rising vpon it, devised only by themselues: In few this it is.

First vnder the title of supremacie the
king

Exod. 32. v. 4.
1. King. 12. 28.
These things the
king taketh not.

1. Chro 26. 16
2. Sam. 6. 6.

The king is the
chiefe Gover-
nour; but not the
chiefeſt doctōr.

These things the
king taketh.

king bringeth in no new Popedome into the church, for hee ſetteth not vp a power like *Aaron* the high prieſt of making a *Golden Calfe*; or of propoſing it to be worſhipped as *Ieroboam* the king did his; or maketh new articles of faith or hāmereth any new formes of religion in the ſervice of God.

Neither burneth he incenſe with *Ozias*, or of touching the Arke with *Oza*. Nor taketh he the office of teaching; we place the primacie in *Governing*, & not in *teaching*. And therefore we ſay he is the *Chiefe Governor*, but not the chiefe *teacher*, or *Doctor*. He expoundeth not the hard doubtēs of the law, nor preacheth the word, or adminiſtreth the holy things, or vſeth impoſition of hands; or exerciſeth the keyes, or laieth any eccleſiaſticall cenſure on anie. At a word hee taketh nothing to him that belongeth *ad Sacerdotale munus* to the prieſtly function, or is annexed to the power of order. If they vnderſtand vs otherwiſe they detract but will not vnderſtand.

But in the matter of outward government to command, that he challengeth to himſelfe, and we very willingly acknowledge it. The care of religion belongeth to the kingly office, & not only to the prieſts; And in kings it is the chiefeſt, which they

are not only bounde to challenge as their owne, in keeping it from externall force abroad; but at home from the negligence of men, and when it is decaied, it is their duties to see it repaired. For when by the very law of God, the king is *keeper* and *defender*, not of the second table only, but of the first too; his Maiestie doubteth not, but that the care of the first table, doth belong vnto him, and maketh the due regard there of his first study. And since every soule is said to bee subiect vnto him, he will haue care of the soules of his subiects, more and before the care of their bodies. And particularly whatsoeuer in the matter of religiō the kings of Israel did, and did not without praise, the king hath power and right to do the same.

Deut. 17. 18.
Ioshua. 1. 8.

Power to make lawes by his kingly authority, that God bee not blaiphemed; (none I hope wil deny it, the king of Babel did it.) To pacifie God by fasting, so did the king of Ninive. To honour him by keeping solemne feasts, so did *Hester* with the feast of *Purim*; And as *Indas Machabeus*, when he proclaimed the feast of *Tabernacles*. Finally he hath supremacie in all those things, touching which, lawes were made in the *Code*, in the *Authentickes*, & the statutes,

Tortura Torti.
pag. 381.
Power to make lawes.

Dan. 3. 29.
Ion. 3. 7.
Ester. 9. 26.
1. Macc. 4. 56.
59.

In codice. in
Authenticis
in capitularibus.

Panke, J.

tutes, by *Constantine, Theodosius, Iustinian,* and *Charles the great.*

2. Chr. 15. 14.
& c. 34. v. 32.

Deut. 13. 10.
& 15.

Levit. 24. 23.

Num. 15. 35.

Then he hath power of appointing those that shall determine businesse according to the law so made, as *Iehoshaphat* did. Then he hath power of binding his subiects by an oath, that they violate not the law so made, as *Asa*, and *Iosias* did. And whosoever shall offend against the lawe so made, although he pretend the worship of God, as whether he be a false Prophet, or an Idolater, or blasphemmer, or breaker of the Saboth; in every, and all these cases, the king is to punish him by his kingly authoritie.

1. Chr. 13. 3.

2. Chr. 19. 4.

1. Kings, 8. 64.

2. Chr. 24. 4. &
29. 5.

Power also he hath of calling the multitude together, by his owne authoritie; of bringing backe the Arke, and setting it in its owne place, as did *David*. And of calling the people backe to the worshippe of God, as did *Iehoshaphat*. Of dedicating the temple as did *Salomon*; and renewing the house of the Lord, as *Ioas* did; And of purging it, when it was polluted, as *Ezechias* did.

Deut. 17. 19.

And albeit the king doe not thinke, that it was for naught, that God charged him To write out a copy of the law for himselfe, that hee might continually haue it with him.

read it diligently, and meditate therein daie and night, and from it to learne the worship of God, even to the ceremonies themselves; neither that it was said so to him, in respect that he should rest altogether, vpon another mans report, iudging nothing of himselfe: yet in these things he shall stand before *Eleazar* the Priest, and willingly aske counsell of him; and shall require the law of them whose lipps preferue knowledge. He shall call those to the making of lawes for the Church, whom it is meet should bee called, and those whome reason doth perswade, are the most skilfull, and that can in those things giue counsell best. And then, in those things which appertaine to God, command *Amarias* the Priest, and not *Zabadias* the Captaine to be chiefe.

Iolua. i. 8.

2. Chr. 19. 11.

Touching the persons, it is likewise as cleere *that the king hath supremacy over them.* A power of administering lawes to all men, of all degrees, and to speak in the language of the holy scripture, *head of the tribe of Levi*, no lesse then of the rest of the tribes nor no lesse head of the clergie, then of the laitie. So the Prophet speaketh to the king. *When thou wast little in thine own sight, wast thou not made the head of the tribes of Israell?* Now amongst the tribes of Israell, was

Touching the persons.

Tortura Torti.

pag. 381. 338.

& 376.

1. Sam. 15. 17.

Saul the king, head of the tribes.

Judg. 5. 7.

Deut. 17. 12.

1. Kings. 2. 27.
Touching the
things.

Exod 32. 20.

2. King. 13 v 4

the tribe of Levi, therefore the king is head of the Leviticall tribe, in which *Tribe* was *Ahimelech* the Priest, vnder the king his head. This is farther expressed by the name of *Father* and mother, and who head but they, over whom they are set? *Debora*, a woman, is called a mother in Israell. *Ezechias*, father; (and heare you papist) of the Priests, so he speaketh vnto them. 2. *Chron.* 29. 11. *Now my sonnes be not negligent.* A father then was *Ezechias*, and a father over the Priests. Looke then what honour and *supremacy* Princes haue, they haue it by no other commandement then the *Fift*, of honouring our father, & them for their fatherly care of the Church, as of the cou- trey; And if any shall deale presumptuously against *Abiathar*, the king hath power by his lawes to punish him; even to the putting out of *Abiathar* himselfe from his Priesthood, if he deserue it.

Touching the things erected, or vsed to false worship, power hee hath of pulling downe the high places, that is, to abolish strange worship; not only over the *Golden Calfe* which *Aaron* made, as *Moses* had in breaking it to peeces: but over the brasen serpent erected by *Moses*, as had *Ezechias*, when the *Golden Calfe* is abused to Idol-

latry, or the biāsen serpent to superstition,
of destroying them both.

And for the things, which belong to the *In things indif-*
Beauty of Gods Church, which bee called *ferent.*
indifferent, he hath power also to order thē,
as *Ioas* did. And when occasion of schismes *2. Ch. 24. v. 12*
and divisions, by trifling and foolish que-
stions is ministred, by his authoritie to re-
straine them, as *Constantine* did. And this I
hope no man will deny to be his right. *Socrat. Eccles. hist. l. 1. c. 7.*

Lastly, if the Romish Catholike had
rather haue examples from Christians, then
from the common wealth of the Iewes; let
him knowe that *Chrysostome*, a famous pre- *Hom. 2. ad po*
late in his time, called *Theodosius* the Em- *pul. Antioch.*
perour by this name *head*, and not only the *Theodosius cal-*
head, but that which in the head is most *led head of all*
high, *the top of the head, and that of all men*
in the earth. And I make no question, but
that there was a man thē on the earth who
was the Bishop of Rome. If we craue more
examples, I dare truely say the Catholike
Church was so far from distasting this *Sup-*
remacy in Princes, that it called and inti-
tuled, the Emperours *Charles* the great, & *Tortura 7*
Lodowike, *Rectores religionis*, *Guiders of re-* *pag. 379.*
ligion, in the publike acts of their Councell.
And yet againe, if nothing will serue the
turne but the very word *Governour*, lette
them

Gubernator
universalis
navis ecclesi-
asticæ.

them that doubt of it, read it in the eight generall Coũcell (so called by them) where the Emperour *Basilius* is stiled *Governour of the universall Church*. And *Constantine* himselfe doubted not to say of himselfe *that he was a Bishop without, as others were within the Church*.

These duties touching the Church, and titles to Princes belonging, are those very things, which we say appertaine vnto the kings *Supremacie*, by the law of God. The Kings and princes of the world now are in no worse case, then were the kinges in the old Testament. They are vnder the same condition, and therefore the same *primacy* is due vnto them, and the same ought to be yeelded vnto them. And therefore I may iustly conclude here with that saying of *Scaliger to Lypsins*, *Nos non sumus novatores, sed vos veteratores estis*. Wee are no innovators, but they that deny this truth are false deceivers. What other exceptiõs they take, of his Maiesties vsurping part of the Priests office in the worship of God, is a monster of their owne begetting, against which they may fight, as with their shadowes, but shall never strike vs. The reader that is not wilfully blind, will herein submit his iudgement vnto the truth.

*Scaliger in Lyp-
sins.*

Thus I haue shewed by the old Testament, by the practise of the kings there, my intended purpose : It shall not bee amisse now to see how the godly Emperours in the primitiue Church of Christ, dealt in the busines of religion, according to that *Supremacy* we speake of; a great part of which *was their calling of generall Concells*, thereby as by a speedy way to ridde the Church from the infection of pestilent heresies. The Bishops of the first councill of *Nice* confesse in their *Synodicall Epistle*, that they were called by the authoritie of the Emperour; *The Synod met together (say they) when Constantine the most beloved of God gathered vs, out of diverse cities and countries.* They submitted themselues vnto him, and their decrees were confirmed by him, so the words goe; *And confirming the decrees of the Synod, he signed them.* The secōd generall councill held at *Constantinople* was called by the authoritie of *Theodosius* the elder, *wee met together according to the letters of your Maiestie.* And againe, your Maiestie hath honoured the Church, by your letters of calling vs hither. In their Epistle to him; *Whatsoever hath bin necessarily done in the holy Synode, we refer them to your Godlinesse.* We desire also that the sentence of the

That the christian Emperours practised this supremacy in matters of religion.

Calling of coun- cels, and confir- ming their de- crees.

1. Councell of Nice. Sacrat. l. i. c 9.

By the authori- ty of Constan- tine.

Tortura Torti, pag 165.

Et synodi de- creta confir- mans, confir- navit.

2 Of Constanti- nople.

Synode may bee confirmed by your Maiesties writing. And as you did honour vs when you called vs hither by your letters: so wee desire that of those things which are decreed, you would by signing them, put an end to all things

3. Of Ephesus.

The third is the Councell of Ephesus called likewise by the Emperours authority, Theodosius the younger, & Valentinian, wherein there is so plaine evidence, as in none more plainer. For the Councell it selfe confesseth seaven times in seaven Epistles, that they came together by the appointment of their authorities. And often times they say, by their sentence, commandement & letters.

Secundum oraculum mandatum rescriptum.

In this Epistle they say, whereupon we all fly to the authoritie of your highnesse, beseeching the same, that those things which are enacted against Nestorius, and those that are gone astray with him, may haue their force and strength; And that those things whereof Nestorius is autor may be void and disannulled.

4. Chalcedon.

The councell of Chalcedon, being the last of the first foure, witnesseeth as much; The Synod was assembled by the decree of the most Godly and faithfull Emperours, Valentinian and Martianus. In their Epistle this; The holy and great councell was called together, by the grace of God and decrees of your highnesse. The same words are expressed by

them when they relate what was done in the councell. And of them, that is, of the Emperours, the Councell craue leaue to depart, as those of *Ephesus* did. And Martinian saith, *We confirme the reverend Synod by the sacred decree of our highnesse..*

Et ab illis denique missionē petunt ut & Ephesini.

This truth is so strong, that *Bellarmino* although he purposely intended the overthrow of it, yet doth he plainly confesse it. He addeth 4 reasons to shew, why the first fower Generall councils (whereof I spake before) were called by the Emperours, but he addeth to dawbe vp the matter, *It was with the consent and minde of the Pope: whē our question here is, by whose authority, & not by whose consent, they were called. As if the question were, by whose authority is war proclaimed? Bellarmine should say. It is indeede by the Princes authority, but not without the consent of the nobles & commons: therefore authority of proclaiming warre belongeth not to the Prince. Besides the Emperours required the consent of the other Patriarches, as well as of the Bishop of Rome, but the Supreameright & authoritie remaineth in them. But to leaue Bellarmine in his poore excuse, & to come to his 4. reasons, thus they stand. 1. Because at that time the ancient law imperiall was in*

De conc. & eccl. l. i. c. 13.

A Glosse besides the text.

Our question is by whose authority, and not by whose consent councils were called.

4 Reasons of Bellarmine, to prove that the Emperours called the first 4. generall councils.

force

From hence it
appeareth that
the Pope had
not all temporal
Lordship, domi-
nion, and rule,
as now they
claime for him.

Eccel. hist. 2. 16.

force which did forbidde al assemblies and companies of men, without the Emperours authority, because the Emperours feared seditions and tumults might haue arisen. 2. If that law had not beene in force, yet seeing the Emperours governed the world in great peace, a counsell could not bee held, but in some imperiall citty, and no reason it is, that an assēbly should be made to one citty out of the whole world, without the licence of the Lord of that place; as now at this day, if a counsell be held out of the territories of the Pope, as in *France*, *Spaine*, or *Germanie*, without doubt his consent must be asked, in whose citty or province it is. 3. Because in those times generall counsels were made by the publike charges; especially touching the bringing of the Bishops to the place where the counsell was. For they were carried on horses, or in citty wagons, without charge of the churches. And touching that of *Nice*, during the time of the counsell al the bishops lived at the charge of the Emperour. This appeareth also out of *Theodoret*; where, in the conference betweene *Liberius* the Bishop of Rome, and *Constantius* the Emperour, *Liberius* for the equity of his cause prayed that a generall counsell be summo-

ned, answere was made, the publike revenues would not serue for the bringing of the Bishops. 4. Because, although at that time the Pope was head over all, even Emperours in spirituall things, yet in temporall matters, hee did subiect himselfe to the Emperours, and therefore he could doe nothing without the Emperours goodwil. And when he might haue only prayed aide of the Emperour for the calling of a Synod, yet because hee acknowledged the Emperour his *Temporall Lord*, he did beseech him, that he would command a Synod to be called. But after those times all those causes were changed. For that imperiall lawe first spoken of, doth not now stand in force, and the Pope who is head in spirituall matters, is not now subiect to the Emperour in temporall. Thus far Bellarmine. But, *O tempora, o mores!* O vnequall times that so many things should be then lawfull, whereof not one of them shall bee now lawfull? Then the Pope intreated the Emperour, now the Pope commandes him, or at least not intreats him. Then the Pope was subiect to the Emperour in temporall things, now he is not so, that is to say the Emperour is now no Emperour, nor the Pope no Pope. But in former times (*tempora mutantur*) The Em-

The Pope could doe nothing against the Emperours mind.

The pope beseecheth the Emperour.

Factum alterius alij nocere non debet; and therefore aske quo iure.

De Rom. Pon.
l. 2 c. 2 § præ-
dicit.

Emperour was Emperour indeed, & Pope, Pope indeede, that is, hee was obedient to the Emperour, as he ought. Then the Romane Empire stood firme & vpright; nowe (saith Bellarmine) *Romanum imperium iam ferè deletum est*, the Romane Empire is almost extinct. A pleasant time for Antichrist.

Thus haue I proved, sufficiently I trust that the first fowre general Councils were called by the Emperours *authority*, & that they were *confirmed* by them; not one of them by the Pope, nor any of them in *Italy*, all without his command, in places far remote from him in *Greece* where the world knoweth he was little respected.

Ecclesiasticall
histories omitted
in this.

Other confirmation of this truth there is out of the Ecclesiasticall histories of *Eusebius* in the life of *Constantine*; *Socrates*, *Sozomene*, *Theodoret*, and *Evagrius*, all which do deliver a perfect summe of the churches infancie, groth, and perfectest estate, for the space of 600 yeeres after Christ; and in most ample maner shew, that that supremacie in *Ecclesiasticall matters* which wee now seek for, was then resiant in the Christian Emperours, and not in the Pope. Generall councils there are also somewhat beyond the time spoken of, in the raigne of

Charles the great, which might bee here brought in, but at this time I will leaue the prosequutiō of any of those authorities of purpose, because I hasten to an author of great credit with our aduersaries, which is *Leo the bishop of Rome*, mētioned before, in whom I desire thē but to see what he gaue to the Emperours in his time, & how fitly his testimonie fitteth our purpose, and request of them but this, that if they find, that he gaue the Emperours as much as we giue his Maiestie, and that we giue his Maiestie no more than he giveth them, they woulde hence forth surcease, to refuse that which is iust, or if it be vniust to condemne those pious and godly Emperours, of intrusion vpon the Popes right, as they doe his Maiestie.

For the trāslation of the Epistles, I must craue pardon, of any curious eie that shall compare them with the originals, if they find my barren English short in expressing the elegancie of *Leos* latine stile; since in things of this nature, as an vnskilfull interpreter, I am not able (as he cōplaineth himselfe of some other) to put the Latin phrase aptly and kindly into our English tongue, seeing in expressing hard & difficult things al men cannot do it in their own language,

Leo epist. 83.
ad Palestinos
Monachos.

Non valentes
in Græcume
loquium aptè
& propriè
Latina transfer-

C

much re,&c.

Aucupium
syllabarum.
Tortura Torti,
fol. 89.
Melius est ut
Grammatici
nos reprehē-
dant quam
populi non
intelligent.

Vniust taxing.
In his returne
of vatruthes. 4.
art. 117. b. fol.
Instigante di-
abolo.

much lesse in another. But I haue done all;
that I haue done of a willing minde to bet-
ter their iudgement, who haue not so much
as to vnderstand the Latine. I knowe the
learned knowe them better then my selfe.
The meaning of my author, I trust shal not
bee inverted; if any man shall hunt after
syllables, in so waightie a cause, hee shall
with the wise bee held guilty of raising a
quarrell without iust cause. For who doth
not know that to every tongue, there is its
owne proper phrase and maner of speech,
and that that which is written in one, can-
not bee so rendred againe in another, that
at least there shall bee no difference, in anie
little sentence, but that one word must an-
swer another wholly and throughout? So
the intent be kept, it is meere folly to lan-
guish about words; an vpright and right
meaning heart, in these cases should de-
test that petty kind of reprehension vsed by
D. Stapleton against B. Iuell for his transla-
tion of *Instigante diabolo*, they were altoge-
ther inflamed and led by the diuell. And thus
Stapleton crieth out; Lo the cācred words
of M. Iuels tender hart *instigante diabolo*, is
saith he, *the diuell pricking them and moving*
them forward. Now I appeale to any man,
but to him that hath indeed a cancred hart

to tell mee what difference in substance there is betweene these two, altogether inflamed and led by the divell: And, the divell pricking and moving them forward. And Stap.^{ib. 4. art.} where the Bishop saith, *that the Imperour* ^{131. a. fol.} *Gratian made Nectarius Bishop of Constantinople contrary to the minds of the most part of the Bishops*: here M. Iuell overreacheth ^{Contrary to the minds of the most part of the Bishops.} his author (saith Stapleton) for Sozomene saith, *many of the Bishops gaine saying it.* A strong cavill I wisse, and a maine difference there is no doubt betweene *contrary to the minds of most*: And, *many gaine saying it.* Especially since Christophorson (who both for advantage, and skill for the Church of Romes cause, was as strong as Stapleton) translateth the Greeke, *multis sacerdotibus reluctantibus, many Bishops, or Priests contending, striving, struggling, or wrastring against it.* And what is this, but *contrarie to their minds.*

Neither would I haue any sober minded man, cavill at such alleaged sentences as this. Where B. Iuell alleageth *Liberatus*, & alleageth him thus, *Liberatus saith that Leo the Bishop of Rome, with other moe Bishops of Italy, fell on their knees and desired the Emperour Valentinian, and the Empresse Eudoxia, to appoint a Councell, and yet could not*

Liberatus alleaged by B. Iuell. Brevia, cap. 12.

Staplet ut an
te pag. 142,

The Bishops of
Italy and the
Pope, desire the
Emperour to
call a Councell.

obtaine it. In this allegation out of *Liberatus* two vntruthes are (saith Stapleton) committed by M. Iuell. For neither *Leo* the Pope fell on his knees to the Emperour *Valentinian*, neither did they desire him to appoint a Councell, but to write to *Theodosius* the Emperour of the East about it. Nowe the first vntruth, as Stapleton imagineth is, that *Leo* fell not on his knees, as did the rest; but that he intreated only, and other Bishops fell on their knees. The second, That *Leo* besought not *Valentinian* for a Councell, (as B. Iuell saith) But besought *Valentinian* and *Eudoxia* his wife, that they would write to *Theodosius* about it. A marvellous thing it is to see what a wit wickednes hath. For what is it to the substance of the matter, whether *Leo* prayed a Councell of *Valentinian*, or prayed him to write to *Theodosius*, that a Councell might be called. To an Emperour hee wrote. It is the more signe that *Leo* could obtaine the lesse at *Theodosius* hand, but was faine to desire the Emperour of the West, to entreat for what hee desired; And so where B. Iuell made him to entreat but one, it appeareth, he is faine to intreat one to intreat another; in effect two. To coma to the first vntruth againe, wherewith hee charged the Reverend Bi-

shon

shop. of Leos falling on his knees to the Emperour Valentinian: I see not in the world how it can be otherwise thought but that he did so. Thus the words lie as Stapleton hath set them downe: *Valentinianum autem imperatorem & Eudoxiam uxorem eius ad memoriam beati Petri, cum multis Episcoporum genibus provolutis Romanus Pontifex deprecatus est.* The Bishop of Rome beseeched the Emperour Valentinian, and Eudoxia his wife, at S. Peters Church with many Bishops kneeling on their knees. Can we by this imagine, that hee kneeled not as well as the rest? I protest I see it not. Leo himselfe made the suit; *Romanus Pontifex deprecatus est:* The Romane Bishoppe besought the Emperour, with many Bishops falling on their knees. And what can we thinke but this, that hee fell on his knees as well as they? But what if this keeling bee referred indeed (to put the matter out of doubt) the B. of Rome himselfe, *Genibus provolutus Romanus Pontifex deprecatus est.* The Bishop of Rome falling on his knees, besought the Emperour; so readeth it a reverend Bishop of very late daies. Howsoever it be, Stapleton by his owne evidence doth but wrangle; but by the latter is found a manifest deceiver.

Stapl. ut ante

Tortura Torti,
pag. 167.

These and such other quarrels, I desire all sorts of Readers whatsoever, may bee borne, because the *malice of man can never worke the workes of God*; being neither materiall for our purpose. Or if I should manifestly erre in my translation, mistaking one place for another, or such other of as small

Staple. ut ante
pag. 21. mista-
keth one place
for another.

Looke the Pro-
testants appeale
by D. Morton, l.
1. c. 2. Sect. 28.

consequence, as Stapleton himselfe did, whē he began to tax others, saying *Bizancenus Primas*, the Primate of Bizance (otherwise called Constantinople) had been accused, &c. where indeed, neither had the Primate of Constantinople, bin then accused; or doth *Bizancenus Primas*, signifie there the Primate of Constantinople (for some read it *Bizacenus*) but it is a word taken from *Bizaceum* a province in Africa, and not from *Bizantium* the cittie of Constantinople. Such oversightes as these, may alight on any. But I leaue these and come to *Leos* Epistles.

*Leo the Bishop, to Theodosius
the Emperour, Epist. 7.*

THus he beginneth, *Quantum presidij Dominus Ecclesie sue in fide vestra clementia preparavit, &c.* What strength the Lord hath gottē for his Church, by means of the vprightnesse of your Maiestie, is e-

ve shewed by these letters which you haue
now sent vnto me, insomuch that wee doe
reioice, that you haue not onely a kingly
mind, but also a priestlike: surely besides
the publike affaires of the Empire, your
Highnesse hath a most Godly care of the
Christian religion, that amongst the peo-
ple of God, neither schismes nor heresies
doe grow, *quia tunc est optimus regni vestri
status*, because then the state of your king-
domes is in best temper, when you are ser-
ued with the confession of one everlasting
and immutable Trinitie of one Deity, And
so going on, certifying the Emperour what
had hapned at Constantinople, touching
Eutiches a priest there whom *Flavianus* the
Bishop had put from the Communion, the
cause why, the Bishop of Rome yet knewe
not, He commeth to this: *Et quia causa me-
ritum*; And because the necessity of the bu-
sinesse, the respect had to religion, and the
laudable care of your Godlinesse doth re-
quire it; It is necessary that a way bee not
given to these breaches. But first of all wee
ought to haue been made acquainted with
those thinges whereof *Flavianus* iudgeth
Eutiches worthy of blame, that of thinges
rightly knowne, right iudgement might be
given. Thus writeth hee to the Emperour,

Rex est mixta
persona cum
Sacerdote.

We place a part
of the kings su-
premacy in this.

True religion is
the roote of all
true vertues. &
the stay of all
well ordered co-
mon weales.

Flavianus put
Eutiches fro the
communion.

because his brother *Flavianus* Archbishop of Constantinople, had not certified him of the businesse touching *Eutiches*.

Epist 8. Dilectissimo fratri Flavianio Episcopo, Leo episcopus.

By this it appeareth, that the Emperour sate not idle, when these busineses were a doing.

Flavianus in his 2. epistle to Leo saith he did so much to the Emperour.

Et ideo quia dilectio tua de tanta causa nos videt necessario esse sollicitos quam plenissime & lucide univisa nobis, quod ante facere festinet. I thinke that this sentence in my booke is unperfect.

In the next Epistle, hee writeth to *Flavianus* himselfe, demanding why *Eutiches* was separated from the Communion, beginning thus. When the most Christian & clement Emperour being of an holy and praise worthy faith, carefull for the peace of the Catholike Church, hath sent vs letters touching those men, who with you haue raised tumults: I marvell that your Brotherhood, whatsoever the offence was, would let vs bee ignorant thereof, and not rather haue provided, that from you the first report might haue come vnto vs, least wee should doubt of the truth of thinges done.

After this, comming to tell *Flavianus*, howe *Eutiches* had both delivered his whole declaration of the matter in writing and report thereof beside vnto *Leo*, he cometh in the ende to conclude thus. And therefore because your lovingnes doth see that we are necessarily careful of so weightie a matter, make hast to let vs knowe all things touching it, fully and cleerely, as before you should, least betweene reports we be deceived with some doubt, and discord which in the beginning is to bee crushed,

be

be nourished: seeing that reverence remaineth in our heart God inspiring it, that the ordinance of our reverend Fathers, which are strengthened from above, bee not depraved by the naughty dealing of any one.

Flavianus now vpon this, according to *Leos* desire writeth vnto him; Of the flights of the Diuell, in one Chapter. Of the craftinesse of heretikes in another. Of the blasphemies of *Eutiches*, in the third. And of his iust excommunication in the fourth, in these words. *But not to be long, least I make a long letter, what we haue done formerly, we haue sent the businesse to your Godlinesse by letters, in which we haue expressed, that he is deprived of his Presbytership, because he is so deceived, and we haue commanded him not to meddle with the Monasteries, and wee haue put him from our fellowship, that your holynes knowing thus much what is done concerning him, would vouchsafe to manifest his impiety to all the Bishops who liue vnder your holine: least some of them not knowing what hee holdeth, they may conferre with him as with a right beleever, either by their letters, or some other familiaritie.*

The ninth epistle is againe directed vnto *Theodosius* the Emperour: where recounting, what he had written vnto him, of his

The letters of Flavianus to Leo.

1.

2.

3.

4.

Flavianus excommunicated Eutiches before Leo did know it. Then be like all the bishops of the world liued not vnder the Pope.

Leo vrbis Romæ Episcop⁹ Theodosio semper Augusto.

de-

The Pope relateth his faith to the Emperour.

The Pope desireth the Emperour that a councell may be held within Italie.

Cæsari Theodosio religiosissimo & pi-
ssimo Augusto, Leo Papa
Ecclesiæ catholicæ urbis
Romæ.
Next under
God, the Empe-
rours care pre-
served religion.

detestation of heresie, and his standing firm in the decrees of the *Niceene Councell*; with his accurse given against the impious heresie of *Nestorius*, and of some others: he cometh to this, *Vnde si pietas vestra suggestioni ac supplicationi nostra dignetur annuere, &c.* Whervpon if your godlines wil vouchsafe to favour our motion, & supplication, that you would commaunde a councell of Bishops to be held within Italie; all scandals which are raised in disturbance of the whole church will quickly by the helpe of God be defeated, that so wee may reioice, when the integrity of the catholike faith thorough all your dominions is kept safe, and the Christian peace remaine, and your glory with God be increased.

The 12. epistle is directed to the same Emperour; wherein hee beginneth thus. *Quantum rebus humanis consulere! providentia divina dignetur, &c.* How much the providence of God vouchsafeth to provide for the affaires of men, the care of your Maestie stirred up by the spirit of God doth shewe; which care of yours, will suffer nothing in the Catholike Church to be vnappeased, or to be vnlike it selfe, because the faith which is but one, can in nothing bee different from it selfe. After this, he confesseth that the Em-

perour religiously loving the Catholike truth; for the suppressing of *Entiches*, did command a councell to be held at *Ephesus* to which councell hee sent his deputie in his stead, to heare the debating of the questions.

The Emperour called a councell of *Ephesus*.

In the 13. he writeth to the Godly Em-
presse *Pulcheria*; beginning thus: *Quantum*
Prasidij dominus ecclesie sue preparavit in
vestra clementia, multis saepe probauimus do-
cumentis, &c. What protection, God hath
provided in your highnesse for his church,
we haue oftē proved by many experimēts.
And whatsoever the industry of Priestes
hath effected in these times, against the
withstanders of the catholike truth hath a-
mounted especially to your honour; whi-
lest as you haue learned of the holy Ghost,
you subiect all your authority to him, by
whose gift, and vnder whose protectiō you
rule. After this, he maketh her highnesse ac-
quainted at large, with the points of *Enti-*
ches heresie, & telling her it is a thing wor-
thy of her dignitie that error be abolished, he
commeth to tel her, of the time prefixed by
the Emperour for the holding of the coun-
cel, faith: *Quia ergo multa mihi fiducia est, de*
pietatis tuae sincerissima fide, &c. Now be-
cause I haue great hope of the sincere faith

Epi^l 13. to the
Empresse *Pul-*
cheria.

Princes are
protectors of re-
ligion against
heretikes.

The Pope would
faine haue the
day of the coun-
cell altered but
could not.

of

Panke, J.

of your Godlines, I beseech the glory of your clemencie, that as hetherto by your indevor, the catholike doctrine hath alwaies bin furthered; so now you would be an helper thereof; which peradventure, it hath pleased God to suffer to be shake with this temptation, that those who abide in the church might be knowne; the regard toward who, is not to be neglected, least the losse of them become sorrowfull to vs. Indeed the most noble and Christian Emperour, desiring assone as might be to compound these troubles in a councell of Bishops, which he wil haue to meete at *Ephesus*, hath set a very small and short time for their meeting. And the telling her that the Emperour looked for his appearace by the day, which he excuseth, he concludeth with exhortation vnto her, that according to her accustomed care of Religion, the heresie of *Entiches* might be rooted out of the minds of al men. And that if the heretike himselfe did abiure his heresie, he might bee received.

The Emperour
called the coun-
cell at *Ephesus*

Epist. 15. Leo
Episcopus, sã-
ctæ synodo
quæ apud *E-*
phesum.

The 15. epistle is written to the Bishops assembled at *Ephesus*, wherein he exhorteth them to condemne the blasphemy of *Entiches*, he saith, *verum quia etiam non est negligenda curatio, &c.* But because the healing

of such mischiefes is not to bee neglected;
and the most Christian Emperour verie
Godly and religiously *will haue a councel of*
Bishops held, that by a more mature iudge-
ment error might be extinguished, I haue
sent thither such as I thinke fit who may in
my stead bee present *at the holy assembly of*
your brotherhood, and who, with your, com-
mō cōsent may ordaine those things which
wilbepleasing to God.

*The iudgement
of a councell of
bishops, is better
then the Popes.*

The 16. is directed vnto *Flavianus* Arch
bishop of *Constātinople* & beginneth thus,
I haue received the letters of your beloved
nesse, together with those things which
haue bin done with you, in the matter of
faith. And because the most Benigne Em-
perour carefull for the peace of the church
wil haue a synode called, although it evidēt-
ly appeare, the busines which is to be dealt
in, needeth not to be handled in a councel,
yet (my beloved brother) I doe certifie you
that those will follow, whom in this case it
pleased me to appoint.

Epist. 16. Fla-
viano charis-
simo fratri,
Leo Episcop⁹
Romæ.

*Although there
be in his iudge-
ment, no need of
a councell yet
the Emperour
will haue one
summoned.*

The 17. is to the Emperour *Theodosius*
to the same effect, that that before is to the
Bishop; Having received (saith he) letters
from your clemencie, I perceiue that the
whole church hath cause to reioice, in that
you will not suffer the Christian faith, by
which

Epist. 17. Leo
Episcopus
Theodosioſe.
per Augusto.

which the Godhead is honoured and worshipped, in nullo dissimilem, in nullo vult esse discordem, to be in none vnlike or discordant. A little after this, unde quamvis ad diem concily Episcopalis, quem pietas vestra constituit &c. And although nothing can fall out, which may giue me any occasion to meete at the day of the councell which your Godlinesse hath appointed, because no example can bee brought of any before me, and the leaving of the cittie void will not permit me: because also there is such evident reasons, that the command of a Councell, needed not haue beene: yet because the Lord God doth vouchsafe to further it, I haue been carefull, that at the time appointed, your highnesse commaundements bee obeyed.

The Emperour
will haue a councell, although in
Leos iudgement
the cause require none.

Then hereto
it was a lawfull
Councell.

Epistle, 18 Leo
Episcopus
Pulcheriæ
Augustæ.

The Pope acknowledged
that kings raig
by God: now the
Pope saith they
raigne by him.

The 18. is to *Pulcheria* the Empresse, to the same effect that he wrot vnto her in the 13. before, relating what hope the Church had promised to it selfe by her helpe, praising the Emperour and her highnesse that they submitted their scepters vnto God, by whose power and guift they reigned. A little after. It is a thing worthy of your glory, that error by these meanes be takē away. And in the ende excusing himselfe for not comming to the councell, telleth her whom

hee

hee hath sent.

In the 22 Epistle written to the Clergie, Nobles, and people of Constantinople complaining of the indirect courses which hee heard was followed in the councill of *Ephesus*, he comforteth himselfe in this, *Sed hos ausus pio & Christianissimo principi confidimus minimè placituros*. But our hope is that those enterprises will little please the most Christian Emperour. And in the ende hee perswadeth them to constancie by the example of the Emperour, in which hee knew, he would remaine.

The 24. Epistle is directed to the same Emperour Theodosius, in which Leo desireth him, that a speciall Councell might be called within *Italy*, and in no other place, because the second Councell of Ephesus transgressed against the Canons, and therefore the acts were reckoned vnlawfull and void. Thus he saith, Behold most Christian and venerable Emperor; my fellow Priests and my selfe, yeelding the duty of sincere loue towards your Maiestie, doe beseech the same, before the inseparable Trinitie of one Diety, and before the holy Angels of Christ, that you would command all things to remaine in that state, wherein they were, untill a greater number of Priests may be gathered.

Epistle. 22. ad Constantino politanos.

The Popes hope rests in the Emperour for reforming of abuses in Councils. The Emperours constancy a patterne for all.

Epistle. 24. to Theodosius the Emperour.

They beseech
the Emperour
with teares and
fighes that a ge-
nerall counsell
might bee held
within Italy but
could not ob-
taine it, who
had the supre-
macy then?

Epistle. 23. ad
clevum & ple-
bem Constanti-
nopolitanæ urb.

He prayeth the
to be a meane to
the Emperour
for a Counsell.
The benefit of a
Counsell.
The Pope had
not then all
iudgement in
the closet of his
breast.

thered, out of the world. And a little after
All the Churches that are on our side, all the
Priests with fighes and teares beseech your
Gentlenesse, that because our men haue resi-
sted manfully, and Flavianus the Bishop hath
given his bill of appeale vnto them, that you
would command a generall Counsell to bee
held within Italy, which may so remove all of-
fences, or mitigate them that nothing hereaf-
ter be doubtfull in faith, or any one divided in
charitie.

In the 23. Epistle which is directed to
the people of Constantinople, after he hath
largely declared his opinion of the questi-
ons debated, he concludeth thus vnto the
Et quoniam oportet vos post divinum auxilium, etiam Catholicorum principum gratiam promereri. And because it behoveth you,
next after the divine helpe, to deserue the
favour of Christian Princes, make your re-
quest humbly and wisely, that the most cour-
teous Emperour would vouchsafe to graunt
my humble petition, whereby I besought him,
that a generall counsell might bee summoned,
by meanes whereof the mercy of God hel-
ping thereto, the strength of them that are
found may be increased, and to those that
are infected, if they will assent to be cured,
medicine may be vsed.

of Supremacy.

47

In the 26. Epistle vnto *Pulcheria* the Em-
 presse against the 2. Councell of *Ephesus*;
 he hath these words in the very beginning
 thereof, *Si Epistola, qua pro fidei causa per*
nostros clericos directa sunt, ad vestram pie-
tatem pervenissent. If the letters which are
 directed to your Godlinesse, and sent by
 our messengers, touching the matter of
 faith, had come vnto your hands: it is verie
 sure, that you could haue given remedy by
 Gods inspiration, to those things which
 were done against the faith. For whē were
 you wanting to Priests? When were you
 wanting to Christian religion or faith? But
 seeing they who were sent could not come
 vnto your clemencie, when scarce one of
 them returned flying vnto vs; we thinke it
 fit to write againe. And that our prayers
 may pierce the deeper, wee haue sent the
 samplers of those writings which haue not
 hetherto come vnto you, beseeching you
 with *Larger entreaties*, that by how much
 the more thinges are made more bitter,
 which you ought for *your princely place*
fake to withstand; so shoulde you to your
 greater glory, haue care of that religion in
 which you excell, least the soundnesse of
 the Catholike faith, be violated by any oc-
 casion of humane strife. A little after com-

Epistle 26. Leo
the Bishoppe &
the holy Synode,
which met in
the city of Rome
to Pulcheria the
Empresse.

Catholike prin-
ces are never
wanting to pro-
mulgate the Ca-
tholike faith.

Princes must
haue care of re-
ligion: if they
haue not the be-
retike wil over-
throw all,

D

plai-

Panke, J.

The truth of the oath

*Dioscorus who
was President
of the Councell.*

*The Emperour
must keepe the
Catholike faith
whole & sound
Flavianus the
Bishop of Con-
stantinople was
deposed there.*

*The Pope would
faine haue a
councell to bee
held within I-
taly.*

*Glad of any
furtherance to
the Emperour.
Looke before
Epist. 23. to the
clergy and peo-
ple of Constan-
tinople.*

plaining of some abuses offered at the coun-
cell by the Bishop of *Alexandria, &c.* Wee
haue written (saith he) (as we could) to the
most glorious Prince (and which is grea-
test) Christian, of which letters we haue al-
so set you a copy, *that he suffer not the faith
into which hee is regenerate and through
which by the grace of God hee raigneth to bee
depraved by any novelty,* because the Bishop
Flavianus remaineth sound in our commu-
nion; and seeing that no reason giveth, that
that which was done against the order of
all our Canons should be ratified: And be-
cause the *Ephefine Synod*, tooke not away
the scandall of dissention; but increased
it; by having a councell within *Italy* and
time and place appointed; all complaints,
and exceptions of either parties laid aside,
so that all things which breed offence, may
be more diligently handled againe, and
those Priests may returne to the peace of
Christ, without any wound to the faith, or
wrong to religion, who through their own
weaknesse were constrained to subscribe.
The which, that we may the better obtain,
we pray your Godlinesse, which to vs is
known to be of most approved faith, which
succoureth the grievances of the Church,
to present our supplication to the most clement

Em-

Emperour. seeing the message is directed vnto him, from the most blessed Apostle S. Peter, that before this deadly and intestine warre doe wax strong in the Church, *he yeeld meanes by the helpe of God, of renewing the union of Peace*, knowing that whatsoever paines he shal bestow with a willing disposition for the good of the Catholike Church, it will redound to the strength of his Empire.

In the 31 Epistle to the same *Pulcheria*, Epist. 31. to the Empresse Pulcheria touching those things for which he intreated before. he writeth thus. Your writings haue made much to reioice, and bee glad in the Lord, by which it plainely appeareth, *how much you loue the Catholike faith, and detest the error of heretickes.* But because the diuine providence, doth neuer leaue his Church, as the Lord himselte saith, *Behold I am with you to the end of the world*, the spirit of God, by one and the same time and worke, hath kindled the *diligence of your clemency*, and the care of mine heart that in procuring remedies for these mischiefes, both of vs should desire the same thing; for which as before I made suit, so *nunc quoq; instantius peto*, so now also I craue more earnestly vsing greater boldnesse in intreating, after that I haue now received hope by your exhortation, not doubting by the future mer-

The kings au-
thoritie and
Priestly functio
must ioin in one
Epist. 33. The
Churches hope
rests upon the
Emperour; and
he commandeth
the Bishops to
stand to the
Councell of Nice
Is not this a
part of the Su-
premacy wee
seeke for?

They account to
the Emperour
what their faith
is.

cy of God, your clemency working with it
but the disease of wicked errour wilbe ta-
ken away, inso much that whatsoever by
his aid and inspiration could bee done, *will
be done with the praise of your faith*, because
the affaires of men cannot otherwise bee
safe, *except the kingly and Priestly authority
protect those things which appertaine to an
holy confession.*

In the 33 Epistle to Theodosius the Em-
perour, thus he beginneth. Your Maiestie
hath given vs great hope of quietnesse in al
your letters; but especially now, amongst
all those cares which wee sustaine for the
faith, in condemning the council of Nice,
because *you will not suffer the Priestes of the
Lord to goe from it.* And toward the ende
thus. And to the ende that a speedier & ful-
ler effect, by Gods helpe might be brought
to our profitable *indeavors by the faith of
your clemency*, I haue sent my Bretheren &
fellow Bishops to your highnesse, whose
religion to me is knowne, by whom you
may as it becommeth take notice, *what the
substance of our faith is*, according to those
instructions we haue sent; that so if the Bi-
shop of Constantinople doe consent with
all his heart in the same confession, we may
reioice in fastie of the Churches peace; and
that

that nothing seeme to remaine doubtfull, or that peradventure we may nourish vaine suspitions. But if any doe dissent from the puritie of our faith, *and the authoritie of the fathers*: Let your clemency graunt a generall councell to be held within Italy, as the Synode which is met at Rome for the same cause, doe desire with me; that all meeting together, remedies of amendment may be provided for those that are fallen eue either through ignorance, or feare: & that henceforth it be free for none so to mention the *Nicene Councell*, as to be found contrary to the faith of it, because it is Good for the Catholike Church *and this your Empire*, if one God, one faith, one mystery of mans salvation be held through the world in one confession.

The 35. epistle is writtē to *Pulcheria* the Emperesse, touching those things, which he requested before of *Theodosius* the Emperour; wherein after his accustomed due praises given her; And his own desire to know what the Bishop of Constantinople helde, *in that point of the incarnation of the sonne of God*, as was meet. He commeth to this. To the obtaining therefore of a staيدnes in dispositions; I haue sent my brethren and fellow Bishops to offer vnto your clemencie *a forme of faith*, which according to the do

Leo and his Bishops desire the Emperour for another Councell.

The Emperour must see that none violate the Councel of Nice Two religions in one kingdome not to bee suffered.

Epist. 25. Leo the Bishop to Pulcheria the Emperesse.

They offer a forme of faith to the Emperesse

Strine

Next and immediately under
God, &c.

ctrine of the reverende fathers we preach; which messengers after the divine grace it is meete be furthered, by the devout helpe of your godlines, least contention trouble the whole church: from which faith if some perhaps do disagree, Let there be a general coucell of Priests called within Italie, with the consent of your highnesse, whereby all deceit laide aside, it may appeare, what things ought to be withstood, or amended by a longer handling.

Epist. 38. Leo
Episcopus
Martiano scē-
per Augusto.

*Martianus suc-
ceeded Theodo-
sius.*

In the 38. epistle to the Emperour *Martianus* successor to *Theodosius*, hee writeth, That hee is glad that hee hath received his highnes letters for the good of the church whereof he is so carefull, *whō God hath chosen to defend the Catholike faith; from the snares of her enemies.* And this hee desireth his godlines to accept in brieft, promising to direct his larger letters in those things which belong vnto his charge, touching the affaires of the church, & the agreement of the priests of the Lord.

Epist. 39. In
which he giveth
thanks that she
by defending
of the faith,
had over-
throwne the he-
resie of Nestori-
us and Eutiches

The 39. Epistle is directed to the Emperesse *Pulcheria*, and beginneth thus. *Quod semper de sancta pietatis vestra mente presumpsimus, id plenissime experiendo cognovimus, &c.* That which we did ever perswade our selues of, touching the good intent of

your Godlinesse, wee know it fully now by experience, which is, that the Christiā faith (although it be invaded with the many designs of the wicked) yet in your presence, prepared for defence thereof by the Lord, it cannot be confounded. For the Lord doth not forsake the mystery of his loue nor the desert of your labor, wherby ere while you expelled the crafty enemy of true religion, out of the bowels of the church. This is the second victory you haue gotten, in slaying the heresie of *Eutiches*. It is good therefore to be glad with ioy, and for the prosperitie of your clemencie, to pay my due vowes to the Lord, who thorow al parts of the world where the Gospell is preached hath gotten you a double crowne, & victory. Let your clemency know thus much, that the whole Roman church doth very much reioice in *all the workes of your faith*, whether it be in that you helped *our message* with a godlie affection; and that you *brought back againe* the *Catholik Priests* who were vniustly cast out of the churches; Or in that you caused the reliques, of the innocent & Catholike priest *Flavianus* to be brought backe with due honour to that church over which hee was set.

The Prince thrust out the hereticke; and restored the Catholike Bishops that were displaced. both which are actions belonging to that supremacy we seeke for.

In what regard wee ought to haue the Reliques of the Martyres, Read Rainolds de Rom. Eccl. Idol. l. 1. c. 9. § 2. & c. 2 § 2. Epist. 43. Leo Episcopus Martiano Augusto.

The 43. Epistle is directed to the Emperour

your *Martianus* touching the message which in his stead he directed to Cōstantinople, for having a councel at Chalcedon; and beginneth thus. I had surely desired of your glorious clemencie, that the synode by vs requested, for recovering of the peace of the East church, which you also thought necessary, should be a little while deferred till farther opportunity; that those Bishops also, might come thether with freer minds, whom the feare of wrong doth withhold. But because with a religious care, you preferre *divine things before humane affaires*; & do religiously & truely belecue that it will be profitable for the strength of your kingdom, if there be no differēce in opinion amongst the priests or discorde in the preaching of the *Gospell*: neither do I withstand your orders, wishing that the Catholike faith *which can be but one*, be planted in the hearts of al men. The former Ephesine cōcell, did iustly & deservedly condemne *Nestorius* together with his opinion, and who soever doth continue in that error, can attaine to no hope of pardon. But the second held in the same citty cannot be held a cōcell, which it is certaine was carried to the subversion of the faith, & which your clemencie in loue of the truth, as being good

The 1 Councell
of Ephesus.

The 2 of Ephesus.

for the catholikes, *wil make voide by appointing an other* most renowned Emperour.

Aliud statuē-
do cassabit.

Therefore I heartilie beseech & pray your Maiestie: through our Lorde *Iesus Christ*,

*We aske no o-
ther supremacy
but this.*

*who is the author and governour of your Em-
pire*; that you woulde not suffer the faith,
*which our blessed fathers preached as recei-
ved from the Apostles*, to be handled againe
as *doubtfull*, in this present synode; or those
things which were of old condemned by
the authority of our auncesters, you suffer
not to be stirred afresh, by new indeavors.

But that you rather command this, that the
constitutions of the auncient councell of Nice
the interpretations of heretickes being re-
moued, may stand firme.

*The prince must
strengthen the
Councell by law*

In the 44. Epistle to the Emperour again
wherein amongst other things hee giveth
him thanks for his defence of the Catho-
like faith, he writeth thus, you haue shewed
your protection of the Catholike faith,

*Epist. 44 Leo
Episcopus
Martiano Au-
gusto.*

The divine aid doth grow in you, whereby
verily not only the state of the Church, but
the strength of your Empire is fenced; that
so o glorious Emperour, you may worthi-
ly looke for his protection, whose truth
you worship. For that the soundnesse of

*Pure and un-
stained religion
ought to bee the
highest of all
cares appertai-
ning to publike
regiment.*

my Brother *Anatolius* was the sooner ma-
nifested. That hee that revived againe the

*These bee points
of that supre-
macy we seek for*

errour long since condemned could haue no place in the Church of Christ. That the Catholike Bishops, whom the late persecution of the heretikes, could not deprave are called backe from their vniust exile. And that the reliques of Flavianus of blessed memory, were preserved with due honour his condemner acknowledging his owne impiety; is a title of your vertue, & a fruit of your Godlinesse, vpon whom I trust the ensignes of other glories will bee heaped; that as the Church of Constantinople, ha-ving received the liberty of the Apostolike faith, doth reioice: so all men are glad, that all the Churches of your kingdome are cleansed from the contagion of diuelish opinions. A little after thus it followeth *Quæ industria in omnibus, quæ nequitur gesta sunt &c.* Which labour of ours in amending those things which are wickedly carried, will by Gods helpe take effect speedily; if your Maiestie vouchsafe to adioine your helpe to the repairing of the Ecclesiasticall peace; We also do desire that a Synod may be held, as your clemency mentioneth. But that the Bishops of al the provinces should be gathered together at this present, the necessity of the time doth with no reason permit. Therefore your clemency may re-

The Emperour
had power to
call a Councell
sooner or later
as it pleased him

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serue it to some fitter opportunity. Of which businesse those that I haue sent can more fully relate vnto your highnesse.

In the 45. Epistle to the Empresse Pulcheria. After relation of Eutiches blasphemy, he saith. But that towards the persons of such men an vpright course be observed and one manner yeelded to those that are amended, and another to those that are obstinate, wee pray your highnesse to defend them that we haue sent frō the Apostolike see, and that you would further that businesse which wee haue commanded them, that so more sooner and easier, the Lord aiding vs, those things may bee done which will further your glory and the peace of the Church. Touching *Eutiches* the author of all this wickednesse, and scandall, I pray your clemency, that hee may bee removed further of, from that place which is two neere the cittie of Constantinople, least he haue more often consolations from those, whom he hath drawne to his impietie. Command also that some Catholike Abbot bee placed in that Monastery, where hee very dangerously and vnworthily fate, whoe may deliver that company of the seruants of God, both from his false opinion & can instruct them with lessons of truth.

Epistle 45. Leo Episcopus Pulcheriae Augustae.

Not one remedy to all sorts.

Leos power was not able to remove Eutiches.

Leo desireth the Empresse that a Catholike might be placed in Eutiches roomes which is a part of that supremacy we dispute for

In

Panke, J.

Epist. 47. Stapl. abuseth these words, the honour and right of Peter, or Peter's sea reserved

referring them as though Leo had the right to call a generall councill: where as Leo speaketh of their decrees that nothing be enacted against the priviledges of that sea. Return of untruths

against B. Inell, art. 4. fol. 143. b. & 147. a.

Epist. 49. The Pope desired that the councill might have bin deferred but could not.

The Pope would not withstand the Emperour although the Emperour would not at his request defer the Councill.

Epistle. 50.

In the 47. Epistle written vnto the councill of *Chalcedon*, wherein hee exhorteth the, that they would determine of al things according to the scriptures; hee saith thus. We must imbrace the councill of the most clement Prince, which is full of holinesse, willing your holy brotherhood to meet together to overthrowe the crafty devises of the diuel & setting the peace of the church, the honour and right of the sea of S. Peter preserved, insomuch that he also invited vs by his letters to be present at the reverend synod which yet neither the necessitie of this time, nor any custome could permit.

In the 49. Epistle to the Emperour *Martianus* he beginneth thus. Wee did thinke that your clemencie could haue performed our request, that the present necessity respected, you would haue commaunded the councill of Bishops to haue bin deferred vntill fitter oportunitie; that so, Priests being called out of all provinces, it might bee indeed an vniversall councill. But because in loue to the catholike faith, you wil haue meeting to be at this presēt; Least I should seeme to withstand *your holy pleasure*, I haue sent my legates thither.

In the 50. to the same Emperour thus he writeth. The holy desire of your clemencie

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touching the having of a synod, for the repairing of the churches peace, I tooke the more willingly; *and although I did desire it might haue bin kept within Italie, and wished that a fitter time had bin sought out*, that so, many mo bishops might haue bin gathered together from further regions yet *as soone as your letters came, I addressed some thither in my roome.* And concludeth thus. In respect that formerly I haue desired your Maiestie to be gracious vnto those, that brought my letters; so now also I intreate with like assurance, that you would be favourable in all things towards those that shall be there in my stead: whereby those things may the more easily & diligently attaine an wholesome effect, which *are brought into order by your care and study.*

Leo Episcop^{us}
Mart. August.

The Pope desired that the Councell might be deferred or kept within Italy; but could obtaine neither.

In the 51. to the Empresse Pulcheria, Epist. 51. Leo thus he writeth. I do in all things acknowledge the religious care of your highnesse, which you do vnweariably bestow for the *Catholike faith:* And do thanke God that I see you haue *such diligence to further the vniuersall church*, that whatsoever I thinke doth appertaine to *justice or loue*, I will boldly moue and set forward; that so, those things which hitherto haue bin done by the endeavor of your godlines without blāe may

Episc. Pulcheria August.

The Empresse had care over the vniuersall Church, Leo could haue no more.

The Emperresse
appointed the
Councell to bee
held at Chalce-
don, when the
Pape would
haue had it in
Italy.

may the speedier bee brought to a pleasing
end. In that therefore your clemencie, hath
commanded a counsell to be held at Chal-
cedon, when I made request to your Maie-
stie: that it might be kept in *Italie*, that all
the Prelates of our part being called, if se-
curity of the time would giue leaue, might
meete; I haue not taken it vnpleasantly, but
appointed two of my Bishops to repaire
thither.

Epist. 53. Leo
Episcopus A-
natolio Episc

Epistle 53. is written vnto *Anatolius* the
Archbishop of *Constantinople*, wherein hee
first praiseth him for his faith in ioyning
with the Councell of *Chalcedon*; then hee
expostulateth with him, for going about to
subiect the Churches of *Alexandria* and
Antioche vnto his iurisdiction contrary to
the Nicene Councell; saith thus. It is not
without cause believed, thy predecessor of
blessed memory being cast out for the de-
fence of the Catholike truth, that those that
did ordaine thee. contrary to the order of
the Canons, seemed to consecrate one like
to themselves, but the mercy of God was
present directing and confirming thee in
this, that thou shouldest vse ill beginnings
well, and shew thy selfe not to bee carried
with the opinion of men, but with the loue
of God, which may very well be so taken,

Flavianus Bi-
shop of *Constan-*
tinople next be-
fore *Anatolius*.

Anatolius was
made Bishoppe
without *Leos*
consent, yet his
ordination stood
 firme.

if thou loofest not the praise of that guift with another offence; A Catholike man, & especially a Priest of the Lord, as he ought to be intangled with no error; so not to bee led with any ambition. A little after. Therefore after those blame worthy beginnings, of thy ordinatiō after the consecration of the Bishop of *Antioche*, which consecration thou challengest to thy selfe, for which I am grieved, that thou shouldst endeavour to infringe the holy constitutions of the Nicene canons, as though this time were only beneficiall vnto the , whereby *Alexandria* shall lose the priviledge of the *second honour*, and the Church of *Antioche* the right of the third, so that these places being subiect to thy rule, all Metropolitan Bishops shalbee deprived of their honour; which being vñheard of and never before attempted; you are so overtaken by extremity, that you bring the *holy Councell which was gathered together*, by the care of the most Christian Prince, only to extinguish heresie, & confirmation of the Catholike faith into an occasion of ambition, and constrainest his sufferance to thine owne side. A little after O brother, be not high minded but feare, & surcease to trouble the godly eares of the most Christian Princes, with vñiust Petitions

So, if all be subiect to Rome they all shall loose their honours.

The Pope feared the Emperour as his superior.

ons, whom I knowe you shall better please with modesty, then with pride.

*Epist. 54 Leo
Episcop. rom
& universalis
Ecclesie Mar-
tiano August.*

*By the care of
the Emperour
the heresy was
suppressed.*

*The Pope is faine
to certifie the
emperor of the
dealing of other
Bishops.*

The 54 Epistle is to the Emperour Mar-
tianus to the same effect that the former
was to the bishop of Constantinople, wher
in he reioyceth in the faith of the *Chalcedō
Councell*, and further certifieth him of A-
natolius, who went about in the same cou-
cell through ambition to bring vnder him
the Churches of *Alexandria* and *Antioch*,
and thus beginneth. Through the great
guift of the mercy of God, the reioycings
of the whole Catholike Church are multi-
plied, seeing by the holy and religious care
of your highnesse, the pestilent heresie that
troubled the Church is extinguished that
so our labour might sooner come to the de-
sired ende, which labour of ours. your ex-
cellencie serving God in it, hath furthered
in faith and power, A little after, I speake to
a Christian truly religious, & sound prince:
Anatolius the Bishop doth lose so much of
his good deserts, as hee doth desire to rife
by vniust dealing. Let the citty of Constā-
tinople (as we desire) haue that which is its
due: And the right hand of God strength-
ning you, I desire that your Empire may be
established in you for ever. And let each
man knowe *Propria perdit, qui in debita cō-*

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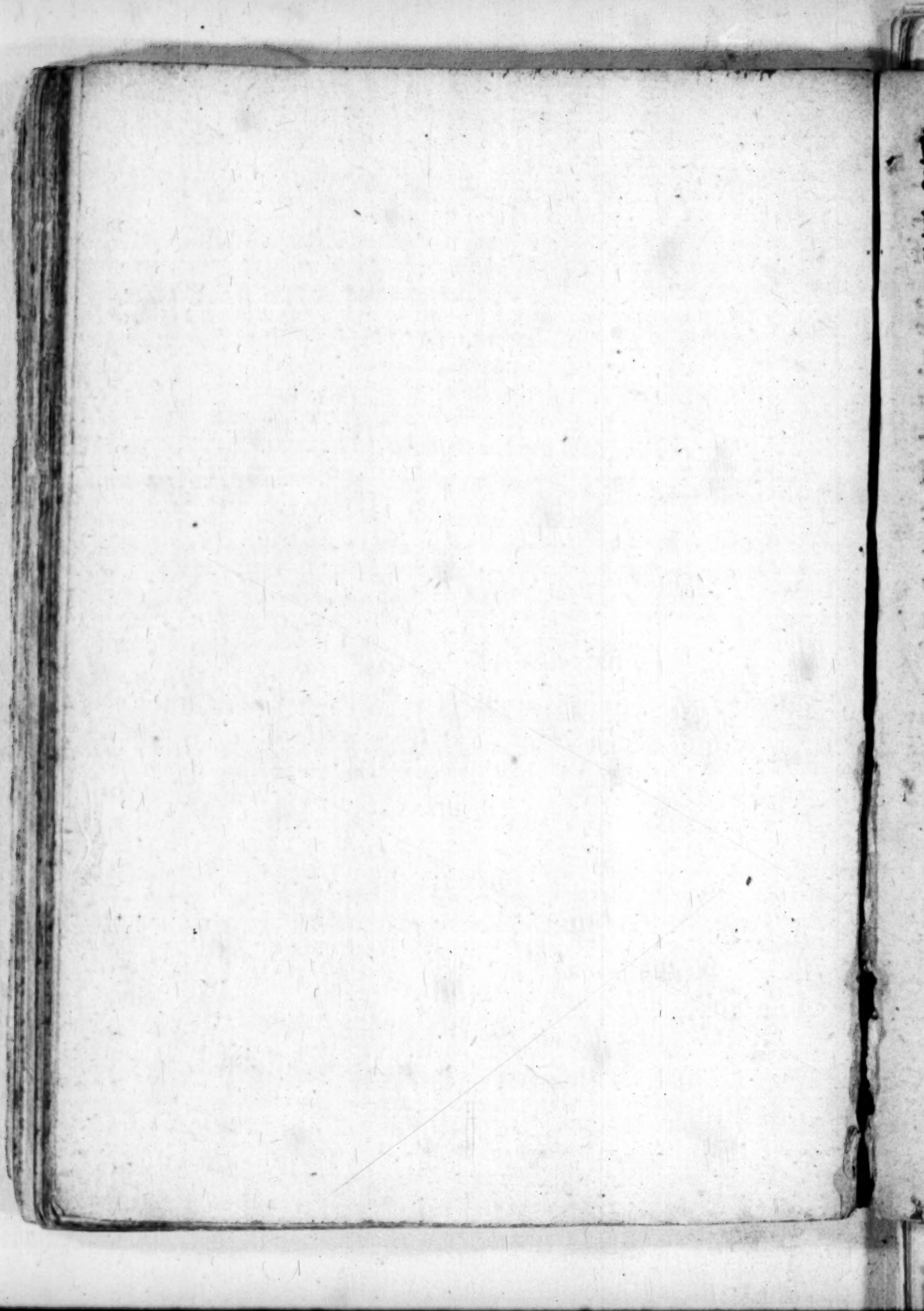
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Panke, J.

BLANK LEAVES

LEAVES FOLLOW

Panke, J.



past, according to one faith and meaning;
& not to suffer them hence forward to be
pluckt in peeces by any accusation. As
therefore the mercy of God, by the coun-
sell of his spirit, hath instructed the minde
of your clemency, first of all, provide for
the peace of the Church of Alexandria, & *The Emperour*
per catholicos sacerdotes talem provideri commands the
inbete Pontificem, and commande that the clergy to chuse a
Catholike Priests provide such a Bishop, the
in whom for honestie of life, and soundnes the Pope belike
of faith, nothing bee found amisse, that all did not chuse al.
things being rightly caried, the preaching
of the truth bee every where kept.

The 74. Epistle to the same Emperour *Epist. 74. Leo*
hath this tenor; Although lately I dire- *Episc. Romæ*
cted two letters vnto your Clemency, the *Leoni semper*
one wherof contained the debt of my salu- *Augusto.*
-*tion*, the other intreated for the state of
the Church. Notwithstanding by an oc-
-*casion* which hath offered it selfe, God so
ordering it, it is meete I intreat both a-
-*gaine*. According therfore vnto that trust,
which by the inspiration of God you haue
performed to the vniversal Church, by set *The Emperour*
-*ting in order before any man spakei*, that began to deale
-*which was especially to bee desired*, we doe in Church mat-
-*not cease to giue thanks to God*, and to ters before any
-*praise his providence in the earnestnesse* man requested
-*him as knowing*
F of it to be his duty

of your faith, who hath withstood with an holy and Catholike spirit (as I vnderstand by cōference with my brother & fellow Bishop *Anatolius*) the impudēcies of the heretiks, that we may acknowledge, to the quietnes of the world *that you haue bin a preseruer of the Chalcedon councell.* Which, when it is profitably defined by your sentence, howe much more carefully is it to bee published to the vniversall Church, infomuch that so the quietnesse of the christian faith may profit your Empire, and no hereticall impiety may glory in its enterprise? Whose craftie stubborn contention will forthwith be appeased, if it be bridled by the Imperiall power.

*Disturbers of the
catholike religio
to be punished
by the magistrat*

*Epist. 75. Leo
Episc. Leoni
Augusto.*

*The Emperour
must by lawes
provids that
those thinges
which in mat-
ters spirituall be
established bee
not infringed.*

The 75. Epistle is also to the same Emperour Leo, where after due congratulation touching the letters hee receiued frō him; and complaint of the impietie of the 2. Epheſine councell which promoted the heresie of *Eutiches*; Hee commeth to say this. What more praise worthy, what more religious thing can your Godlinesse decree, then that no man any more be suffered to assault those things which are determined, not only by humane ordinance, but also divine? A little after relating the doctrine of the councel of Nice, and Chalcedon,

of Supremacie.

don, it followeth. Before a Christiā Prince
 therefore, & *one that is to be numbred with*
due honor amongst the publishers of Christ,
 do I vse my christian liberty, and securely *The godly Em-*
 exhort you to the fellowship of the Apo- *perour is a pub-*
 stles and Prophets; and that stoutly you *lisher of Christ.*
 despise, & driue those from you, who by
 their heresie haue lost the name of Chri-
 stian men: nor suffer murtherers, to deale
 in the faith with a sacrilegious dissimula-
 tion, who would by all means make void
 the faith. For when the Lord hath enri-
 ched your clemency, with the knowledge
 of such a mystery, you *ought without delay*
to consider: that your kingly power was not
given you only for the gouernement of the *Sed maximè*
world in ciuill things but especially for suc- *ad ecclesie*
cour of the Church, that by repressing of *prædication.*
 wicked enterprises you defende those
 things, that are well established, and re- *The Emperour*
 store true peace to those things, which *must reform the*
 are out of order; thrusting out those who *Church.*
 are invaders of other mens right, and re-
 forming the seat of *Alexandria* to the an-
 cient faith, that the anger of God beeing
 mitigated by your meanes, hee recom-
 pence not the *kingly city* for the evils it
 hath done but remit them. Set before the
 eyes of your heart, renowned Emperour,

The Emperours
supremacy is
seene in these
things.

the priests of the Lord, dispersed thorow
the world, *who intreate you for that faith
which is the redemption of the world*, wher-
in they specially labour, who being fol-
lowers of the Apostolike doctrine, are
chiefe in the church of *Alexandria*, intrea-
ting with your Maiestie, not to suffer the
heretikes, & those that are iustly condem-
ned through their own perversines, to vse
their owne courses; seeing whether you
looke vpon the impiety of their error, or
consider the work of their fury done, they
cannot only not bee admitted to the ho-
nor of Priestthoode, but also to haue the
name of Christian men taken from them.
A little after, after he hath spoken of the
insolencies of the heretikes, in exhibiting
their petitions to his highnesse, he com-
meth to this. It is therefore an excellent
thing for your Maiestie, for that a crowne
is added to your Diadem by the hand of
the Lord yea to your faith, that so you
may triumph over your enemies of the
Church, because if it be commendable for
you to wage war against the nations, how
great will your Glory bee; if you deliver
the Church of *Alexandria*, in whose sor-
row, the wrong of all Christians rests, frō
a grievous tyrant? Going on, and making
men-

The Emperour
must deliver the
Church frō a ty-
rant.

mention of the advertisement of other matters, he commeth to this *Sacerdotalem namq; & Apostolicum tua pietatis animum etiam hoc malum ad iustitiam ultionis debet accendere.* For even this mischief also ought to kindle your Priestly and Apostolike minde, to the equitie of revenge, which evil doth grievously darken the puritie of the Church of *Constantinople*, in which there are found some Clerks agreeing with the heretiks, & even in the bowels of the Catholiks, aiding by their assertions the parts of the heretiks. In thrusting out of whome if my brother *Anatolius*, who spareth the too favorably, be found flowe, vouchsafe you with your authority to adhibit a medicin to that Church, that such may not only be put from the order of Clerks, but also throwne out of the city, that so the holy people of God be no more polluted with the poison of perverse men. *Julianus* the Bishop, and *Etius* the Priest, who honor your godly affection, I commend with my petition beseeching you to heare their informations gently for defence of the Catholike faith, because truly they are things of that nature, that they may bee founde profitable for your defence.

The Emperour had a priestly & apostolical mind

If the Bishoppe neglect his duty, the Emperour must reform him and settle the Church.

Epist. 78. Leo
Episc. Leoni
Augusto.

*The Emperour
had a priestly
mind.*

*Much good to-
ward the church
wrought in Ita-
ly, by the Empe-
rours meanes.*

*The city of God
is built vpon a
strong rocke.*

The 78. Epistle directed to the same Emperour, beginneth thus. My mind reioiceth in the Lord, with much ioy, and great reason haue I of reioicing, since I know that the most excellēt faith of your clemencie is increased in all things, with the gifts of the heavenly grace; and by the groath of your diligence, *I finde the deuotion of a Priestlie minde in you;* for in all the speaches of your *godlines*, it doth very plainly appeare, *what good the holy ghost hath wrought in Italy by your meanes,* and howe much it is desired by the praiers of all the faithfull, that your Empire may bee enlarged in all glory, *who aboue the care of your temporall busines doth bestow the ser-vice of your wisdom very constantly in disposing of holy and heauēly things*, that so the catholike faith which only quickneth mankind, and only sanctifieth, may abide in one confession; and that dissentions which are bred out of the diuersity of humane opinions, may be driven away, by the soundnesse of that Rocke, vpon which the citty of God is built. A litle after speaking of his owne agreement with the church of God against heretikes in the counsels of *Nice & Chalcedon*, hee, saith thus: If I build againe those things, which

I haue destroyed, I shewe my selfe an of-
 fender, as the Apostle saith; and bring vpō
 my selfe all thole punishments *which not*
only the authority of Martianus a prince of *Martianus the*
blessed memory, established against such, but *Emperour boū-*
those also that I haue confirmed, with mine *ded in the de-*
owne consent. After this, giving the Em- *crees of counsels*
 perour his ordinary & due praises, he saith. *with imperiall*
 Now since I know reverend Prince, that *lawes & penal-*
 you are indued with the cleere light of *ties to which*
 truth, and to waver in no part of the faith, *the Pope was*
but are able to discern with an holy and per- *subiect.*
fect iudgement; truth frō falshood, and to se- *The Emperour*
uer things confuted, frō those that are to bee *hath a perfect*
imbraced; I beseech you blame not my di- *iudgement to*
strust, thorough my humility; seeing this my *discern the*
taking heed, is done for the whole church, & *truth.*
serveth also your glory, least in the time of
your raigne, the wickednes of the heretikes
bee increased, or the peace of the Catholikes
be troubled. And therefore although in all *The Emperour*
 things I am assured of the affectiō of your *by gods grace*
 highnes, & doe perceine by the holy Ghost *was sufficiently*
dwelling in you, that you are sufficiently in- *furnished with*
structed, that no error can beguile your up- *guis of iudge-*
rightnes of conscience, I indevor yet in this *ment & pietie,*
 to obey your command, in directing some *which were his*
 of my brethrē, vnto you in my steed, who *guids in gover-*
 shal shew you what is the rule of the Apo- *ning the Church*
so far forth as
we speake of.

The Emperours stolicall faith, although as I said before, it
supremacy in ec be known sufficiently vnto you. And cō-
clesiasticall cau- cludeth thus. Suffer not the lamentable
jes is seen in this captivity of the church of *Alexandria*, to
Epiſt. 95. Leo cōtinue any longer, to which by the help
Rom Epiſ. di- of your authority, & vprightnes, her liber-
lectiſſimis ty ought to bee restored, that so through-
fratribus, vni- out all the citties of Egypt the honor of
verſis episco- the Fathers, and the priestly right, bee re-
pis catholicis paired.
per Gall. &
Hispan. con-
ſtitutis.

The 95. Epistle is written to the belo-
ved brethre, & catholike biſhops through
At *Martianus* out *Fraunce* and *Spaine*, touching the va-
command skil- riation in the observing of the feaſt of Ea-
full men aſſem- ſter. *Tantum me diverſitas iſta permovit.*
bled, who appea- So much (ſaith he) hath the diverſity ther-
ſed the differēce of moved me, that I opened the ſorrowe
which I take is of my minde vnto the moſt benigne Em-
with vs about perour *Martianus*, that at his commaund,
the 24. of April the truth of it might be found out with di-
See the differēce ligent ſearch, by thoſe that haue the ſkill,
of ſpirits. Victor on what day that holy ſolemnity might
the Biſhoppe of beſt be celebrated. By whoſe writing
Rome would back vnto me, I finde that the determinate
haue excommu- time is, the 8. of the Calends of *May*. And
nicated all the therefore, thorough a deſire of vnity and
Churches in A- peace which I haue, I had rather reſt in the
ſia becauſe they definition of the Churches of the Eaſt, thē
would not keep diſſent in the obſervatiō of ſo great a feaſt.
the feaſt, as some
did: & now you
ſee that *Leo* a-
bout 200 yeares
after him, con-

your

of Supremacy.

87

Your brotherhood therefore shall know, that the feast of the resurrection of our Lord which is Easter, must bee kept by all the 8. day of the *Calends of May*. And this by you must be certified to other the brethren, that as wee are ioined together in one faith; so wee may keepe the solemnity together.

*senteth with the
Euseb. l. 5. c. 24.*

In the 99. Epistle which is my last in this place & for honor of that most worthy Emperor *Leo* concludeth all the rest, I finde that thus writeth this *Leo* the Bishop vnto him. If we should desire to giue that due praise to the glorious purpose of your godlinesse in defence of the faith, as the greatnesse of things doth desire, we should be found vnequal in the matters of giving thanks, if only with the slendernes of our mouth we should celebrate the ioy of the whole Church. But more worthily shall the Church it selfe yeeld praise to your acts and merits, in whole busines you excel, & doe triumph in the wished event of glory. Let your Maiestie therefore know that all the churches of God are glad & likewise reioice to your honor, because that wicked murtherer is throwne out of the Church of Alexandria; and the people of God over whom such a mischievous

*Epist. 99. Leo
Episcop^o Le-
oni August^o.*

*The Emperour
removed Timo-
theus Aelurus,
who was chosen
after the mur-
ther of Proteri-
us.*

rob-

robber was set, being brought backe to their ancient liberty of faith may be put againe by the preaching of faithful priests into the way of saluation, when they shall see a whole seminary of poyson cast out with him. Now therefore because you haue done this with an high purpose, and heroicall spirit; ioin this to the finished work of your faith that you determine of a catholike Bishop for that city, which thing will please God, who cannot bee touched with any spot, of the so often condemned heresie, least peradventure the hidden wound in shew, do grow further; and the Christian people, who by your meanes are plainly delivered from the perversnes of heretiks, be againe subiect to deadly poyson.

The Pope desireth the Emperour to determine of a catholike Bishop for Alexand. is not this a part of his supremacy, to see that fit and able men be provided for the people of God?

Hooker eccles. politie, l. 5.

Finis, or conclusion is this, Although they bee not all perswaded that it is the truth which they withstand, yet that to be error which they uphold--they might undoubtedly the sooner a great deale attaine to know; that their study is more to defend, what once they haue stood in, then to find out sincerely and simply what truth they ought to persist in for ever.

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